THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Vol. X., No. 3.] Registered No. M. 1304. THURSDAY MAY 18, 1922. [Price: 2 As. Annual Subscription Rs. 6

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Medical Supplement, Rs. 6 only.

Medical Supplement only, Rs. 3. only per annum,

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A Vision of India.

THE SEVEN HOLY CITIES: KANCHI.

By K. S. Ramaswami Sastri, B.A. B.L.,

O jewel of the far-famed Chola Kings!
What though their race imperial hath gone
And cannot have a radiant second dawn?
Thou shalt remain amongst th' eternal things.
Here shine th' eternal heavenly blossomings
Of art and faith to earth from heaven drawn
By prayer. Thou with age wilt ne'er be wan.
Thy praise my heart with rising rapture sings.
And here the teacher of the universe
Besought our Mother's bright and benignant grace.
And taught his God-revealing sacred lore.
I sing thy glory in my kindling verse,
Thou shalt the brighter glow in coming days
And all the world will love thee more and more.

Dreams of the Soul.

By an Indian Dreamer.

CIX.

Man severs and mutilates and desecrates and calls his work civilisation.

He moves from his place like a tide and sweeps away his brother-men and brother-animals before him and calls this progress.

If moving forward is progress for him, what is moving out of freedom and life for them?

What will God say when He prepares the balance-sheet of the whole universe?

Man tears the rose from its stem and the diamond from the mine and uses them not as means of realising God's love and glory but as emblems of his masterfulness.

When will he learn to reach and realise and rejoice in the whole?

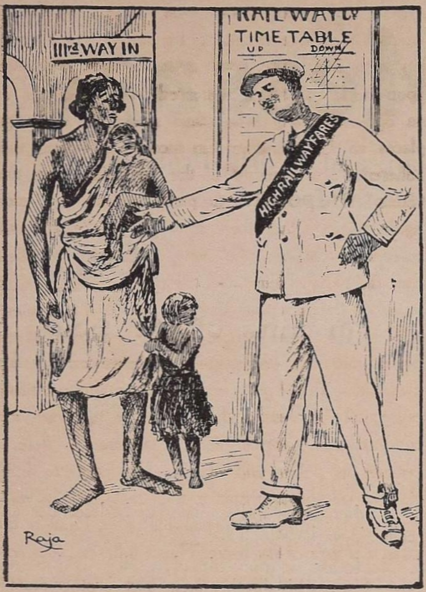
CX.

Let my love of Thee be a chisel in Thy hands to bring out the holy sweetness of purity out of the hard marble of my sin.

Let my love of Thee be a brush in Thy hands to bring out the warm and harmonious tints of poesy out of the grey and blank canvas of my life and the riotous colours of my desires.

Let my love of Thee be a flute in Thy hands to send forth dulcet tunes of life's golden and perfect harmony.

Let all of me be Thine and in all ways and for ever.



THE EFFECT.

"INCREASED RAILWAY FARE" to poor traveller :—"Go away, Go away, You simply cannot travel while I am here."

Events of the Week.

Sir Sankaran—to style him without the appendage which he hates—reminds us of nothing so much as the strong swimmer in his agony, a phrase applied if we remember aright by Disraeli to Palmerston when the latter's credit was at its lowest. We are sure that just as Palmerston lived to be Premier thereafter, Sir Sankaran will have higher honours in store for him. Meanwhile the "mild Hindu revolutionary" is getting restive and has found a congenial home among our neo-democrats. Ever since his return from England to take the humdrum functions of a Diwan in a Native State, Sir Sankaran's speeches, writings, and actions have not been calculated to gladden his people : and the mind is staggered at the contrast between Sir Sankaran of the Dissenting Minute and Sir Sankaran, the author of 'Gandhi and Anarchism'. There has never been a fall, even in this land and in recent years when reputations have been as quickly made as demolished, to compare with the valiant Malayalee Knight who has renounced his native district and his community.

* * *

In his speech the other day at the "Justice" office, apart from indulging in the usual vapid denunciations against the Brahmanas and certain other vague platitudes, hedged in with all sorts of prudential maxims, he never made any vital contribution to the problems of the day. This is not perhaps as great a surprise as at first sight may seem to be. On the problems in Kenya he made what is certainly a maladroit statement and forgot the importance attaching to his words from his past station and record in public life. As for drawing up any programme for the non-Brahmana party, he did nothing of the sort, except as a problem in immediate electioneering tactics. He threw out the suggestion now so much in the air that provincial autonomy ought to be made the pivotal issue in the next elections. On this we may perhaps say a few words more.

* * *

Two things have to be clearly understood. First the non-Brahmana movement is one thing, with its revolutionary sociological conceptions which we feel bound to oppose in the name of historic continuity and the inviolability of tradition and the preservation of the racial genius and inter-racial harmony. The "Justice" party is quite, a different thing dominated at present, in the main, by an office-hunting clique of soi-distant aristocrats. From the point of view of the lasting interests of the neo-democratic party, as its principles are understood though not enunciated by the best minds among them, and from the point of view of the country, Dyarchy has indeed proved a costly but dismal failure, as we have so often seen. But from the point of view of the office-hunters in the 'Justice' party, we doubt if it has been adjudged a sham and a failure. If so how is it that on no single occasion have the Ministers had the boldness to stand up to the reserved half : and what indeed is the significance of the declaration more than once repeated by men in high places that, in Madras at any rate, there is no difference between the reserved and transferred halves of the Government. Other instances can be shown, notably Sir Lionel Davidson's indiscreet and gratuitous remark that a contested piece of taxation had the consent of the Ministers. What a body of self-respecting Ministers in a self-governing country would have done is a profitless speculation and has no present bearing for us. In Madras the gentlemen who are supposed to represent the real democratic party in the Government have thought it no derogation from their dignity and no betrayal of their obvious duty to play an ignominous second fiddle to the Government.

* * *

Sir Sankaran's slogan has therefore come in opportunely to their rescue. All the ills in Provincial Government will, as the elections approach nearer and nearer, be obligingly transferred to the discredit of lack of provincial autonomy. Having made a stupid mess of the present powers by over-anxious clinging to office, the Ministers and their henchmen will raise a dust storm about provincial autonomy, the better to hide their own ineptitude. The ministerialist organ, keen to the possibilities of this cry and its effect on the electorate, recently declared that "taking all the facts into consideration, it is evident that the next step in political progress that we should strive for is for the attainment of complete provincial autonomy which alone can ensure us a satisfactory system of good government." Yes, the poverty of achievement on the part of the Ministers would be attributed not to their lack of nerve, nor yet to the communal antipathies which have poisoned the roots of their opinions and convictions, but to the Government of India taking away all their rupees, leaving nothing for local development. We doubt if such an obvious electioneering camouflage will deceive any one who has been *au courant* with the local ministerialists.

* * *

The long-expected Russian reply to the Allied Memorandum has been received, and we are of those who believe with Mr. Lloyd George that Russia's evident desire for peace and readiness to enter into a non-aggression pact may yet save the faces of France and Belgiun, and prevent yet another conflagration. One Madras Journal woefully points out that it is evident that Russia wants peace on her own terms. Evidently the bogey of Bolshevism has clouded this journalist's sight. Russia is quite as welcome as any body also to set up her own polity, provided she trenches not on the like freedom of other powers. The economic recuperation of Europe and the world, now so vital, cannot wait upon the possibility of setting up an octroi ring round about Russia preventing the progress of specially Russian ideas. The possibility of killing Bolshevism and the whole set of principles for which it is the compendious term was dead when the Allies backed the wrong horse in the Balkans and thus allowed Russia to establish friendly relations with the real Turkish Government at Angora and through it to reach the outer world. And it is a further important consideration that in the economic life of Europe, now so sadly unhinged, Russia plays a vital part ; and to allow old animosities or foolish prejudices in the minds of financiers or statesmen in power, to prevent an equitable and honourable solution is to commit treason to the interests of the people which are never identical with the interests of a financial ring.

The Hindu Message

The Party in Indian Politics.

An astute English politician remarked that party and faction were both bad; but he made this concession to party that it at least professed to seek the commonweal and that under certain conditions it may be used wisely, while faction he put down as wholly selfish and evil. It is easy to see under which of these classifications the official Liberals of this country come and why. Wonderstruck, dismayed, some people say, at the enormous popularity achieved by the strenuous followers of Mr. Gandhi, the air has for some time been thick of threatened onslaughts of a similar character from our great party of gentlemen. In a fugitive note we deplored the political myopia of those who think that a Liberal propaganda will ever be welcome to the country. Sir Dinshaw Wacha at the Conference of Bombay Liberals, with all the weight and wisdom that even in these days attach to him, spoke on the necessity of the Liberals giving proofs of their existence, cultivating centres of interest in each constituency and making representative status a reality in the land. We wonder if it ever struck that old veteran if the conditions in the country were ripe for a raging and tearing Liberal propaganda. The Indian political parties so far in existence are only mimicries of English political parties; and a mimicry has no life. It is a bubble easily pricked. No doubt the political party grows out of contention and there are plenty of contentious policies in our land today. Also from the very nature of its functions it is kept in the field of rasping controversy; this also we are likely to have in overflowing measure in our land. But it is a matter for serious doubt if these alone are enough for evolving parties. Let us note the party system which we best know, namely the English party system which has been adopted in the Self-governing Colonies of the Empire. Even a superficial student of English political history knows that it is a bi-party system. The body of men who, for the time being, conduct the Government has the support of a majority in the legislature, but it depends for its existence upon the fact that it is confronted by the leaders of an opposing party who stand ready to exchange places so soon as they can succeed in winning the adherence of a majority of the legislature and the voters. The essence of the party system, we may again repeat, is that there must be two equal and co-ordinate parties. As we pointed out the other day, the party system as established in politics, is based on the view that the party in power is accountable to the entire people for the well-being of the State; and this responsibility is enforced by the presence of a rival party equally united and established, equally organised, whose duty it is to watch the conduct of the party in office, to expose its defects, criticise its policy and in case of its failure to fulfill the general will to displace the delinquent government and assume its responsibilities. That is the *raison d'etre* of the party. Hence follows the necessity for the two parties organising themselves and carrying on propaganda all throughout the year through the length and breadth of the land. Neither the Liberals, nor any other group of intellectuals in this country banding themselves into a party, can deflect by a single inch the course of those in power and authority. So long then there is no possibility of the growth of a party system in this country. Those who think otherwise are labouring under a delusion. Further the fate of our own Liberals ought to be a warning to all those who will seek to make better bread than could be made of political wheat. The great Liberals set out with very many pompous planks in their programme. We remember that this same Sir Dinshaw, when he opened the Conference of the Seceders in 1918, made a moving appeal to them to form a network of Moderate organisations in the country, educate public opinion and thus capture the electorate. The result of this appeal we now see. The impossibility of keeping up all the apparatus of political contention when you have an irremovable and irresponsible executive has only to be stated to be granted. The only propaganda that has any chance of success therefore in this land when the leaders in politics are denied positions of power and responsibility is some such one as the Congress propaganda, either advocating a policy of a sullen return to the soul of the race or of bringing about deadlocks in the administrative machinery. Much might be said against either of the above courses. Here as elsewhere the golden mean is most fruitful,

could we only find it out. The Moderates, either because they lack political vision or energy, have not grasped this great truth and have in the result ingloriously merged in the official bloc. *Requiescat in pace.*

The Industrial Peace.

In our last volume we have given a resume of the opinions held by eminent industrialists and welfare workers in the West on the best methods of bringing about industrial peace. The problem is one of daily increasing importance in our country: and the attitude of the local government on many occasions serves at least as an indication of what governments ought not to do in disputes between Capital and Labour. The Madras Government has often assumed that it was its business to act as the maistry of the Capitalist. Not so fortunately other provincial administrations. Bengal some time last year appointed a Committee on these conditions. Again the Government of Bombay recently appointed, on the recommendation of the local legislature, an Industrial Disputes Committee presided over by Sir Stanely Reed. The main issue before the Committee was "to consider and report on the practicability or otherwise of creating machinery for the prevention and early settlement of industiral disputes." The cogent, sympathetic and masterly report submitted by the Committee is an indication of the desire that actuated them to ameliorate the condition of labour and to bring about lasting co-operation and harmony between Labour and Capital.

The Committee have gone into an elaborate enquiry into the conditions of labour in Bombay, the industrial situation in the presidency and the causes of the recent strikes in as many as half-a dozen vital industries: and after recording the evidence of expert witnesses have suggested measures for the prevention of strikes, as also for the settlement of industrial disputes. The Committee think that the uncorrelating raising of wages in one factory is almost invariably seized upon as a grievance in other factories and there are plenty of instances of strikes caused in this way. We are glad to see that the Committee have brushed aside as a chimera the view that the spread of education will arrest or cure labour unrest. Incidentally that is a very grave reflection on not alone the mill owners of Bombay but also on her social workers. The improvement of the conditions under which the operatives live ought, in the opinion of the Committee, to precede any scheme of compulsory education. Among the measures suggested by the Committee for the prevention of strikes are—the standardisation of wages; the recognition of Trade Unions and their registration; the institution of Work Committees, as are employed in certain Bombay Mills and wherein are represented both employers and employees, welfare work constituted on humanitarian principles, in its different aspects and branches; free medical attendance; maternity benefits; establishment of creches which will enable the woman to work at the mills; better education of the working classes; recreation; the promotion of co-operative societies; the provision of cheap teashops and restaurants, housing, grain and cloth shops; the elimination or dimunition of liquor and bucket shops; and lastly profit sharing.

It is gratifying to see that the Committee deprecate any general and thoughtless opposition to the enlistment of genuine and outside sympathisers and place in the forefront of their recommendations a plea for a wise and statesmanlike attitude towards the nascent Trade Union movement. The Committee say:—"We are aware that any recommendations we make on this subject are little more than pious expressions of opinion, for the determination lies with the actual employers of labour. But we consider it would be such misfortune to Indian industry for the Trade Unions to grow up in an atmosphere of irreconcilable hostility to capital that we desire to express these opinions frankly and in some detail." The Committee strongly insist on the recognition by the employers of the Trade Union movement, on the sound development of which alone lies the panacea for industrial disputes. They are further of opinion that if the movement is to have any life whatsoever "with the present widespread illiteracy, the lack of homogeniety, the migratory character of the working classes and the suspiciousness which these conditions must engender, it is often necessary that outside sympathisers should be entertained."

In Madras the doctrine apparently has prevailed that it is not the business of the State to interfere in labour disputes unless it be to safeguard the interests of the public, which again in some mysterious manner equated to be the interests of the Capitalists. The Bombay Committee rightly hold the contrary view. Their recommendations for the prevention of iudustrial disputes are the establishment of an Industrial Court of Enquiry and an Industrial Court of Conciliation. We are afraid these are only palliatives, and palliatives too copied from the coarse industrialism in the West. In our opinion bolder action is required; and for it to be beneficial, it must come from the employers in some one of the forms we have often referred to. Otherwise

and in the absence of a thorough nationalisation of all our industries—a course of action which bristles with equal difficulties—all schemes are bound to be ineffective and premature, and will break when the hour of trial comes.

"The Bearna Baoghail."—IV.

By S. P. THIAGA RAJAN.

Before we take leave of the author, we would like to make a few remarks on his condemnation of the Empire-idea and his plea of separation as the ultimate goal of Irish Nationalism. To MacSwiney "the Empire is a thing, bad in it self, utterly wicked, to be resisted everywhere, fought without ceasing, renounced with fervour and without qualification, as we have been taught from the cradle to renounce the Devil with all its works and pomps." "It may be argued that the old arts will be no longer practised on us. Let the new supporters of the Empire know that by the new alliance they should practise these arts on other people, which would be infamy. We are not going to hold other people down; we are going to encourage them to stand up. This position is emphasised throughout by quotations from Machiavelli's *The Prince* showing up the Imperial creed and its tyranny, cruelty and hypocrisy. It is interesting to see that neither Shaw nor Mill escape the writer's censure. Discussing the prophecy that Ireland when he gets Home Rule will be loyal to the Empire, which the says calls up a smile to the face of the hearer, the author concludes by saying that "any one who reads the history of Ireland, who understands anything of progress, who can draw any lesson from experience, must realise that the advent of Home Rule means the beginning of the end."

It may be so; but why shold it be so at all? Does not a duty devolve upon the thought-leaders of the race to see that the Empire-idea is rid of the Imperialistic creed, as we commonly understand it, that has eaten into it or perverted it—so much so that Shaw writes of Empire as "a name that every man who has ever felt the sacredness of his own native soil to him, and thus learnt to regard that feeling in other men as something holy and inviolable, spits out of his mouth with enormous contempt." That is perhaps true, but we would rather put it to the abuse of the Empire-idea so as to make it serve the creed of filibusterers. We believe with one of the choice spirits of this age that "there is not only safety and stability, but the opportunity for boundless human sympathy and communion in remaining part of a world-wide Empire." It is from this spiritual point of view that these problems ought to be approached if they are to do any good to our sorrow-laden humanity. Again and again it has been insisted on in these pages that in the evolving conditions of world-politics an isolated sovereign existence is neither feasible nor even desirable. The thought-leaders of the world's great communities—independent, dependent or subject—have a great duty laid upon them to correctly interpret this Empire-idea. And it is a matter for sincere regret that even so spiritual an intellect as MacSwiney's has not been able to grasp the full significance of this Empire-idea, but has allowed itself to be led away by its accidental, evil accretions. It is surprising to see him, after granting that differences do arise among the same races and nationalities leading to fratricidal strife and bloodshed as in present-day Ireland, laying down that separation is the only alternative before Ireland. As an Indian politician of our own days, of a rare intellectual endowment, has said, imperialism, correctly understood and rationally interpreted, is only a higher synthesis than nationalism. The Empire-idea is esssentially larger and broader than the nation-idea. The mere possession of sovereign authority over a number of other nations would not convert a nation into an Empire. And as the same writer has well said, when a nation assumes the name of an empire on these grounds, it only adds what may be called a terminological usurpation to its already-achieved territorial usurpations. That is all.

We therefore think that the Empire-idea offers the nearest approach to that far off Federation of Humanity which, though still floating in a haze, is the goal of mankind. And we agree with Mr. Srinivasa Sastri in his view of the Empire. If only Mr. Sastri had the courage to follow out that idea in all its amplitude with logical severity, we would forgive him many of his aberrations. The superiority of the new Empire-idea lies in this that it offers "a much larger field and formula of human fellowship and human association than any other social organisation." And in order that such an idea may bear fruit in the British Commonwealth which offers so rich a field for the glorious experiment, the Briton must be taught to cease his present brazen role of a superior person—ruler and Imperialist. Henceforth all are entitled to equal rights of citizenship,—even bushmen, Kraal-dwellers, coolies etc., men of all colours and shades of colour inhabiting the Empire.

This may seem to many a futile dream. In fact MacSwiney says that "while we are connected with the British Empire, the connection implies some dependence." But ought it always be so? This is nowhere answered. The author refers to a truism in philosophy and science that the world is a harmonious whole, and that with the increase of knowledge, laws can be discovered to explain the order and the unity of the Universe. May we ask if by any ordinance of fate the political world is ruled out of this? Is it impossible,—different nationalities forming one harmonious whole of an Empire? If, as MacSwiney himself admits a few lines later, "the end of freedom is to realise the salvation and happiness of all peoples, to make the world, and not any selfish corner of it, a more beautiful dwelling place for men," what better means is ready at hand than an Empire conceived on right ideals and propelled by the right motives.? Is not the duty heavy on the thought-leaders and the seers of the community to propagate this glorious doctrine, instead of holding up the impossible ideal of separation? Mr. Gandhi, to his everlasting credit, has always knocked on the head this conceit of an isolated sovereign independence: and his "revolutionary" propaganda is but the Easterner's way of drawing the predominant partner's attention to the evils which nullify a glorious concept and render it the subject of contempt. In words of wisdom, MacSwiney says:—"*Neither kingdom, republic nor commune can regenerate us; it is in the beautiful mind and a great ideal we shall find the charter of our freedom; and this is*

the philosophy most essential to preach." The Italics are ours: and we can only regret that MacSwiney did not bring these high considerations to bear in his discussion of the Empire-idea.

Literary and Educational.

Some Aspects of the Life and Teachings of Swami Vivekananda.*

By P. Ananthaswamy.

When your energetic Secretary came to me and requested that I should prepare myself to address you I accepted the honour not without some trepidation. For I have always felt that the great Swamiji's genius was so complex and many-sided, his saintliness so spotless and self-sacrifice so austere that one who is contaminated by materialism and whose mind is at present engrossed purely by worldly thoughts, is apt to lose sight of the wood because of the trees and hence fail to give anything like a clear, coherent and correct estimate of the subject of one's sketch. I have however, one qualification for the work I have undertaken. I have grown to be a passionate and sincere admirer of the redoubtable Swami who had the intellect of a seer and the soul of a saint and whose transparent goodness and simplicity of nature, vivid personal charm and sunny geniality, self-denying industry and unflinching devotion to duty, indomitable courage and unwavering patriotism enabled him easily to become the idol of great masses of people whom he had not even seen. The object of his life was the entire surrender of his self to work out what he believed to be the will of God ; and he carried it out with all the fiery energy of his nature—unmoved by fear, uninfluenced by hostility and undeterred by abuse. One might clap him down upon the counter and he would ever ring clear and true at once.

It is at once easy and difficult to speak of Swami Vivekananda—Vivekananda, the scholar and orator, Vivekananda, the social reformer, Vivekananda, the patriot and publicist, Vivekananda, the Prophet of Hinduism and above all of Vivekananda, the man. One may take up each of the aspects of his crowded, busy and useful life and if, one had the knowledge and capacity, may keep any audience at thrilling-point for hours together. In his *Sesame and Lilies*, Ruskin speaks of certain persons as the true Lords and Kings of men. They are men whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. Such men alone, Ruskin says, are advancing in life. In another place, he talks of the wide difference between being captains or governors of work and taking the profits of it. Real kings, he says, are known invariably by their taking the least possible quantity of the nation's work for themselves.

Such lords and kings of men make nations and make them thrive. Their patriotism is not a cheap or tawdry sentiment but a stern reality, a vital force. It is broad-based upon the immutable rock of *Dharma* and not upon the shifting sands of selfishness and concet. That the high-souled Swami was, in Ruskin's sense, a lord and king of men, no sane or sensible man will doubt or dispute. He ceaselessly strove after ideal human comradeship. He was the apostle of universalism, the representative of world-wide humanity who held with Goldwin Smith, that 'above all nations is Humanity.' His ideal of humanity was of a piece with that described in such glowing terms by the poet in his *Paracelsus*. Says Browning :—

"Nor shall I deem man's object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind—
Overlooks its prostrate fellows. When the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers, then, not till then,
I say, begins man's general infancy."

Duty to Motherland was the key-note of the Swamiji's life. To him, no sacrifice was too great for this service. Fads he could not countenance : dreamland had no raptures for him : pomp and self-advertisement went against the very grain of his nature. He was like any one of the members of the solar system, ever silently active, aiming at no better reward than the honour of fulfilling certain vital functions in Nature's economy and brooking no interruption or interception. Religion sanctified his life and ruled his conduct. By steady and sustained efforts, he attained that blissful state of mind in which many of those monstrosities and uncertainties and incongruities of existence are explained by our perception of that universal love which, like a golden chain, permeates all things—that state of tranquility in which we are prompted by love and love alone until at last we become entirely unconscious of even our vital activities and become thinking entities alone and are able to penetrate to the pith and marrow of existence into which none of the unsettling discordances that lie afloat on the surfaces of things enters. In the service of religion, the Swami felt, as Wordsworth did in Nature,

"A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Indeed, the Swamiji was so moved and transfigured by the profound sense of things unseen and eternal that he, in his eagerness and aspiration, reminds one of that poetic creation, *The Wild Knight* of Gilbert Chesterton :

"My hair grows whiter than my thistle plume,
....but, in my eye
The star of an unconquerable praise :
For in my soul one hope for ever sings,
That at the next white corner of a road
My eyes may look on Him.
So spirit triumphs over matter."

Is it any wonder then that Swami Vivekananda is classed among the world's immortal saints who, though on earth, were not of it, but rather wafted their eyes aye towards heaven ?

I have touched only upon some of the leading traits of the Swamiji's character and pointed out that his leadership was a triumph of character. I now propose to deal with one or two aspects of his message to the modern world.

*The full text of a lecture delivered under the auspices of the Vedanta Society, Trivandrum.

The Swami's speeches and writings are a veritable mine of ethical lessons that 'on the stretched forefinger of Time sparkle for ever.' He was a man of strong and sincere convictions and nothing could make him disown, disavow or smother them. His teachings are the sublimated products of his experince and study and their appeal is to emotions that are universal and to thoughts that visit the homes of all. They are quite delightful and divine and are, in the words of Milton,

"Not harsh and crabbed as dull fools suppose
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no crude surfeit reigns."

In him, India has lost a rare leader of rare religious fervour, penetrative power and interpretive skill who inspired and induced plain living and high thinking.

The first great truth that Vivekananda taught the people is that religon is realisation. He says :—"Religion is not talk, nor doctrines, nor theories, nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God. How can it be made into a society? It would then degenerate into a business, and wherever there is business or business principles in religion, spirituality dies. Religion does not consist in erecting temples or building churches, or attending public worship. It is not to be found in books, nor in words, nor in lectures, nor in organisations. Religion consists in realisation. As a fact, we all know that nothing will satisfy us until we know the truth ourselves. However we may argue, however much we may hear, but one thing will satisfy us, and that is our own realisation, and such an experience is possible for every one of us, if we will only try." Interpreted thus, there is no reason why people should cut one another's throats for the perpetuation of all those meaningless forms and formalities which unconscionable priests inseparably associate with Religion. The backbone of the religious man's character is self-control and selflessness which alone fit a man for emancipation in life and emancipation after death. They alone enable him to dive down into the depth of forms and gain the perfect pearl of a formless existence. They alone lead to self-realisation and God-realisation —the *fons et origo* of happiness here and hereafter. Rabindranath Tagore has expressed this sublime truth thus :—

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

"It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks in tumultuous waves of leaves and flowers.

"It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

"I feel my life is made glorious by the touch of this world of life and my pride is from the life-throb of ages dancing in my blood this moment."

The Swamiji was an indefatigable adovocate of the profound and perfect doctrines of Karma and Reincarnation which form the core and kernel of Hindu Philosophy and which explain all the divergences and invidious distinctions we see around us. Nowhere has the truth that

"Men may rise on stepping-stones
Of their *dead selves* to higher things;"

been more fully or forcibly demonstrated than in our acred ooks. The life of each person is defined and determined for him by his *Karma*. The doctrine of Karma teaches us that we reap what we sow and that whoever sows the wind reaps the whirlwind. In life we are subjected to a battery of temptations: bodily and mental illusions beset us; this *Maya* encircles us on every side. Our scriptures exhort us to enfranchise ourselves from the trammels of Maya by unremitting efforts, to listen to the clarion voice of the promise of immortality and progress ever upward and thus to reach and rejoice in the Kingdom of God. It may be asked, "why has God filled our life with misery?" The Swamiji declares in distinct and dignified terms that though in lire, there is much of sorrow, and suffering, shadow and sunshine, they are phases of one perfect and permanent harmony of life, sides of one lasting and vivid reality, that they are not sent to us by a malignant God and that they are calculated to prove the soul and to impart lustre and glory to it. This healthy and wholesome doctrine will alone beat hollow the charge of some silly and shallow critics that our scriptures preach a life of dreary mysticism, of deadly inaction and that they led all their votaries in ancient India

"to annihilate
All that's made to a green thought in a green shade."

Far from encouraging a life of inaction or of unmanly supineness, our acred ooks emphasise that the individual, to be able to abandon all desires, must pass through a life of strenuous activity; and it was this elevating and consoling doctrine that the Swamiji indefatigably and incessantly preached.

The Swamiji deals completely and comprehensively with the all-puzzling problem of "man, whence, where, whither?" Western Science has been studying man and has as yet been unable to arrive at a satisfactory answer to his question. In a recent book, *Science and The Human Mind*, by a scientist couple, Mr. and Mrs. Whetham of Cambridge, I find on page 283; "considered mechanically a man is a somewhat complicated piece of mechanism of certain dimensions. To the chemist, he is a chemical laboratory; to the physicist, he illustrates processes such as osmosis or electrolytic conduction, and the atoms of the chemist are resolved into corpuscles or electrons, the vibrations of which emit the electro-magnetic radiation known as radiant heart. By the physiologist, he is resolved into a collection of cells. To the anthropologist and zoologist the man is an individual of a certain race. To the psychologist, he is primarily a mind and his typical product is a thought. To his doctor, he is an obscure and ill-understood piece of machinery, mechanical, chemical and psychological; while to his vicar, he is essentially an immortal soul to be saved or lost."

Prof. J. Arthur Thompson who has made many contributions to Evolution in his *Introduction to Science* says that all our scientific experience is rounded with a mystery. He quotes the following passage from Prof. Sir E. Lankaster: "No sane man has ever pretended, since science became a definite body of doctrine, that we know or ever can hope to know or conceive of the possibility of knowing whence the mechanism has come, why it is there, whither it is going, and what may or may not be beyond and beside it, which our senses are incapable of appreciating. *These things are not 'explained' by science and never can be.*" (The italics are mine).

This agnostic attitude towards the origin, purpose and goal of humanity may suffice for certain temperaments which may perhaps be able to maintain a pious adherence to it. The well-known interview between Napoleon and Laplace furnishes a historic instance of this. In reply to Napoleon's query about the place of God in his scheme of Nature, the great mathematician is said to have coolly and confidently replied, "Sire, I have no need of that hypothesis." Ancient India,

too, had her agnostics and atheists. We know however, on the other hand, that there have been intellectual giants in all countries (Newton, Faraday, Clerk Maxwell, Stokes and Lord Kelvin, to mention a few names from British Science) who held strong convictions on the origin and destiny of man.

For most minds it is difficult if not impossible to maintain a consistent agnostic attitude towards problems which are usually relegated to Religion but which are as important to the layman and the man of science as to the most pious philosopher. Hence there have been attempts to reconcile the differences between science and religion.

To be continued.

Miscellaneous.

Olla Podrida.

In New York an order has been passed prohibiting women from smoking in public places. Women has become free to unsex herself and what is the good of regulations after such freedom has been realised.

***

In Paris women barristers are not allowed to go about in their robes except with the consent of Chief Advocate. Man has spoiled woman by giving her false freedom and bad tastes and his life is regret and hers is degradation.

***

It seems that in Paris 200 persons disappear every week. O, wonderful civilisation. Perhaps the Pied Piper has come to Paris.

***

An editor was shot recently at Athens. Even editors—God's viceregents on earth—are not safe today.

***

Lloyd George said at the Genoa Conference recently that the nations are yet snarling. Snarling and biting they lay waste their powers.

***

In Vienna a medical officer has been advertised for to give advice on matrimonial matters in the Town Hall. This is indeed making a fetish of science. What do these doctors know, I ask? Their gibberish is as absurd and useless as the gibberish of the lawyer or the politician. But this is a heartless, lawless, godless age. Yet it is law-ridden and science-ridden.

***

Dempsey, the champion boer, has arrived in England and has received 150 offers of marriage. What a stupid and conceited rubbishis modern civilisation. A boer has the world's beauty at his feet. Probably it is the modern edition of the old story of the Beauty and the Beast.

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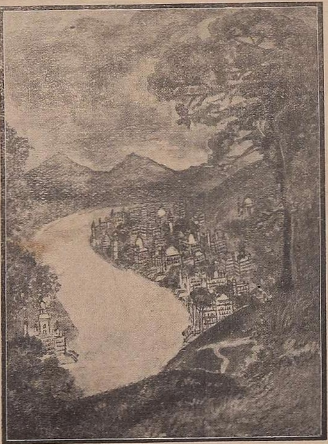

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